

SEVEN COMMON MISCONCEPTIONS ABOUT JIHAD AND MUJAHIDEEN



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INTRODUCTION

The West, at the leadership of America had waged a war against Islam. They have entered Muslim lands, desecrated Muslim Books and places of worship, killed old, young and weak, imprisoned the men and destroyed the honor. They have turned healthy families to homeless, happy children into orphans, women into widows and places of worship into places of blood and death.

As Allah ordered in his holy book: *“And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and oppressors, etc.)”* [2:193] The Mujahideen have stood up and obeyed the command of Allah and defended the lands from the invading enemy.

Unlike the Ummah’s previous enemies, the West has invented a new form of attacking Islam. That is through the Media. Through Televisions and radios and more specifically through so-called Muslim Ulama (learned ones) who are under the payroll of American CIA to conceal the truth from the Muslim Masses and present to them Falsehood and lies. However, Allah says in the noble Quran: *“They intend to put out the Light of Allah with their mouths. But Allah will complete His Light even though the disbelievers hate (it).”* [61:8]

We have presented a compilation of Articles, verdicts of various Ulama, quotes from different seniors and extracts from books to explain some of the common misconceptions about Jihad and Mujahideen today. Let us all open our hearts and minds to whatever is being discussed in this book and may Allah guide us all to the straight path.

May Allah open the hearts of those who are misguided and those who do know not. May Allah forgive me for whatever mistakes I have made in the compilation of this book. If there is any good, it is from Allah and whatever mistakes were made, they are from me and shaytan.

1-"Today there is no Jihad-It is the Time for Dawah"-“Jihad Has ended at the time of the Death of the Prophet (peace be upon him)”

Misconception: Jihad has ended at the time of the Prophet (peace be upon him). Today is the time for global peace and not the time for war. We need to make Dawah and not Jihad.

Allah Almighty says:

“And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)” [2:193]

The Fitnah here is Kufr and fighting will remain until it is removed. The scholars say that Kufr will remain until Isa ibn Maryam descends and breaks the cross, kills the swine, and abolishes the Jizyah, and then his followers will die and then the last hour will come when there are no more believers and it comes upon the most evil of creation.

Allah Subhanahu WataAlaa also said:

“Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.” [9:29]

Today, there are still (1) Those who disbelieve in Allah and (2) the last day and (3) those who do not forbid what has been forbidden by Allah and those who (4) believe in the scripture but do not pay Jizyah.

Hadith of Urwah: Narrated 'Urwa Al-Bariqi:

The Prophet said, *"Good will remain (as a permanent quality) in the foreheads of horses (for Jihad) till the Day of Resurrection, for they bring about either a reward (in the Hereafter) or booty (in this world.)"*

Ibn Hajr, in his explanation of Sahih al Bukhari, said that Imam Ahmad used this as a proof because he explained this hadith to imply that Jihad would remain. In the last part of the Hadith, the reason for the good in the forelocks of the horses is due to the reward they bring or the spoils of war. Naturally, this can only take place in Jihad. In this Hadith there is also an encouragement upon keeping horses to wage jihad. Islam will remain until the day of judgment because as long as there is Jihad there will be mujahideen, and they are Muslims.

Abu Dawud, Hadith from Anas:

The Prophet (sallallahu alayhi wa sallam) was reported to have said: *“The Jihad will remain from the time Allah sent me until the time which the last of my Ummah fights the Dajjal. It will not be invalidated by the crime/corruption of the corrupt one nor by the justice of the just one.”*

This hadith makes it very clear: Jihad will remain until the day of Judgement.

In the sahihayn (Two sahih books)

“There will never cease to be a group from my Ummah fighting upon the truth until the last hour is established.” In the narration of Bukhari: *“They will not be harmed by those that oppose them or abandon them.”* In Imam Ahmad’s narration: *“They will not be concerned by those that oppose them or abandon them.”*

The hadith narrated by Abu Hurayrah about the command:

The Prophet (saw) said, *“I have been commanded to fight the people until they testify to **la ilaha illah Allah Muhammad rasulullah** and establish the salah and pay the zakah and if they do that then they are safe in their blood and wealth except for the command of Islam and their account is with Allah.”* (Muslim)

2-Tarbiya [self reformation] before Jihad

Misconception: Some believe that before going to Jihad, one must first self reform and train themselves therefore one can only go to jihad once he feels confidence that his heart has enough tarbiya or self-reformation.

Words of Sheikh al Mujahid Anwar al Awlaqi (May Allah protect him):

Allah says, **“Fighting has been prescribed upon you and you dislike it, but it is possible that you dislike a thing that is good for you and you love a thing that is bad for you. Allah knows and you know not.”** [al Baqarah 216] This ayah is a command to the Muslims to fight. On a side note, many Muslims and Islamic Jama’at say that before we do Jihad, there must be tarbiyyah. The way they present this idea is that they say the following: “Tarbiyyah is a prerequisite of Jihad; therefore without tarbiyyah you cannot do Jihad.” In other words, they say tarbiyyah is mandatory before Jihad. Others say, “We are in the Meccan stage, therefore there should not be any fighting.” Is this justified? Is there a justification for delaying Jihad fe Sabeelillah?

Let’s change the question to make it easy to understand. If a person became a Muslim during Ramadan would you tell him that he has to do tarbiyyah before fasting? Would you tell him that we are in the Meccan phase so you don’t have to fast? You have approximately 15 years before fasting starts since that’s when the command came, so before that, you can eat during Ramadan and not fast at all. But when those 15 years are over, you’ll have enough tarbiyyah to start fasting. Nobody says that; it’s a joke. So then, why do we say that about Jihad fe Sabeelillah? What’s the difference when the instruction for Jihad is in the same form as the instruction for Fasting?

Kutiba ‘alaykumus Siyaam...

Fasting has been prescribed upon you... [al Baqarah 183]

Kutiba ‘alaykumul Qitaal...

Fighting has been prescribed upon you... [al Baqarah 216]

They are both in Surah al Baqarah. Fasting has been prescribed upon you and fighting has been prescribed upon you; so how come we are treating them differently? In fact, fasting was prescribed after Jihad Fe Sabeelillah. The order for fasting came 15 years after Prophethood and the order for Jihad came 13 years after Prophethood. How come there was a two year difference? Therefore, logically speaking, we should tell people that before fasting they should do tarbiyyah. How come we prescribe tarbiyyah before Jihad when the Prophet (sallallahu 'alayhe wassallam) didn't do it? When a person became Muslim, did he tell that person to study under Shuyookh and then he can do Jihad? Did he say you have to learn Arabic or go overseas to study Islam before doing Jihad? Narrated Abu Hurayrah: Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked embracing Islam until he took them. He came on the day of Uhud and asked: 'Where are my cousins?' They (the people) replied: 'At Uhud.' He asked: 'Where is so-and-so?' They said: 'At Uhud.' He asked: 'Where is so-and-so?' They said: 'At Uhud.' He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: 'Keep away, Amir.' He said: 'I have become a believer.' He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: 'Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah.' He said: 'Out of anger of Allah and His Apostle.' He then died and entered Paradise. He did not offer any prayer for Allah. [Sunan Abu Dawud: Book 14, Number 2531]

When he became Muslim, did the Prophet (sallallahu 'alayhe wassallam) tell him to study Qur'an or Hadith? Uqaysh didn't do anything but fight in the path of Allah and died shaheed; he achieved the highest status a Muslim could ever get. Who would need more tarbiyyah than a Jew? People say Muslims need a lot of tarbiyyah before Jihad; well a Jew would need more tarbiyyah. Bukhayreek converted in the battle of Uhud and died shaheed; The Prophet (sallallahu 'alayhe wassallam) said, Bukhayreek is the best of Jews." He didn't go through any intensive spiritual training courses. Nevertheless the Prophet (sallallahu 'alayhe wassallam) said he was the best of Jews. Why? Because he fought on the battlefield and died as a shaheed. This is not to belittle tarbiyyah at all; but when we make it a strict prerequisite for Jihad, we see that it is not necessary. So then what is the reason why many Muslims require tarbiyyah before Jihad? Because Allah said, "Fighting has been prescribed upon you and you dislike it," that's why; the reason is because people dislike it and try to find a reason for bailing out of Jihad. Therefore, they say that we have to have tarbiyyah or the enemy is too strong. It is part of our human make up; it's part of our fitrah. Allah said so. The reality of war is something that most people don't like. It was a gut feeling during the time of the Sahaba and it's a gut feeling today.

End quote (Sheikh Anwar's Commentary of Thawabit Ala darbil Jihad by Sheikh Yusuf al Uyayri).

Words of Sheikh Abdul Qadir bin Abdul Aziz:

The following is taken from Tibyan's translated book "Fundamental Concepts Regarding Jihad" which is a chapter within the sheikhs amazing book "Al-Umdah Fi I'dad al-'Uddah Lil-Jihadi Fisabeelillaahi Ta'ala". In specific refer to pages 138 – 161 which is a refutation of a fatwa by Sheikh Al-Albani (rahimahullaah).

Starting from page 146 onwards....

So how can the Shaykh say that the method to be rid of those disbelievers is the patience and the Tarbiyah, as this contradicts the majority of the Salaf who approved that the patience would be upon the Muslim ruler, when he commits transgression (Fisq) or tyranny, but that if he disbelieves, then it is obligatory to rebel against him, when the ability exists, according to the consensus (Ijmā')? And I mentioned in this section, the words of Al-Qādhī 'Iyādh and Ibn Hajar, concerning this. And they have both narrated the consensus (Ijmā') upon the obligation of rebelling against the disbelieving (Kāfir) ruler. ("Sahīh Muslim Bi' Sharh' An-Nawawī", Vol. 12/229 & "Fat'h Al-Bā rī", Vol. 13/7-8, 116 and 123) And from what Ibn Hajar said: "And its summary is that he is to be removed because of disbelief (Kufr), according to the consensus (Ijmā'). So it is obligatory upon each Muslim to rise up for that." ("Fat'h Al-Bā rī", Vol. 13/123) So which words are clearer than these?...

So the path to be rid of the disbelief (Kufr) of the rulers is armed rebellion against them. And this is obligatory according to the consensus (Ijmā'), when the ability exists. And the path to being rid of them is not the Tarbiyah alone. And the Shaykh, Al-Albānī was proven wrong by the consensus (Ijmā'), which Al-Qā dhī 'Iyādh and Ibn Hajar narrated. And if the ruler falls into disbelief (Kufr), then the harm of rebelling against him is not considered, as there is no greater harm than the Fitnah of disbelief (Kufr). He, the Most High, said:

...and **Al-Fitnah is greater than killing**. (Sūrat Al-Baqarah, 217)

And the scholars have formed consensus (Ijmā') upon the preservation of the religion being put ahead of the preservation of the selves, and other than that from the five necessities. And the saying of Shaykh Al-Islām just passed: "And it is that Allāh, the Most High, has permitted the killing of the selves, whatever the good of the creation is in need of, as He, the Most High, said: And Al-Fitnah is greater than the killing. In other words, that the killing; even if there is an evil and malevolence in it, then in the Fitnah of the disbelievers, there is from the evil and malevolence which is even greater than it." ("Majmū' Al-Fatāwa", Vol. 28/355)

4. That which the Shaykh said in his book "Al-Hadīth Hujjatun Bi'Nafsihi" (Page 97) that we are unable to strike the disbelieving system presently. Then when we are (truly) unable to perform Jihād, it becomes obligatory to attain this ability, due to His, the Most High's, statement:

And make ready against them all you can of power... (Sūrat Al-Anfā l, 60)

And this is what Shaykh Al-Islām, Ibn Taymiyyah approved of, which is that when the Jihād falls, due to inability, then it becomes obligatory to prepare the power. ("Majmū' Al-Fatāwa", Vol. 28/259) And the strength means the weapons and not the Tarbiyah, due to the Hadīth of 'Uqbah Ibn 'Āmir, Marfū': "Verily, the power is in shooting." (Narrated by Muslim) And the Shaykh, Al-Albānī has approved this himself, as he mentioned in his discussion that was called: "The future is For Islām", which I narrated within the issue of the covenants, from this treatise. Al- Albānī said, "The Hadīth: 'This matter (i.e. Islām) will extend to wherever the night and the day reach.'" – until he said – "And that, which there is no doubt about, is that the arrival of this spreading, necessitates that the Muslims become strong again in their morale and materials and

weapons, so that they will be able to defeat the forces of disbelief (Kufr) and transgression.” (Narrating from the introduction of the book “Al-Hukm Al-Jadīrah Bil-Ithā’ah”; publication of “Dār Marjān”) So when there is inability, then it is obligatory to prepare the power and not only the Tarbiyah. From Thawbān, that the Messenger of Allāh said, “‘It is feared that the nations will attack you from all sides, just as those who eat attack their platter.’ We said, ‘O Messenger of Allāh, is it due to our small numbers at that time?’ He said, ‘You are numerous at that time, but you are like the foam of a stream. The fear will be removed from the hearts of your enemy, and the weakness will be put into your hearts.’ They said, ‘And what is the weakness?’ He said, ‘Love of this worldly life and hatred of death.’” (Narrated by Ahmad and Abū Dāwūd and Al-Albānī authenticated it)

And from Ibn ‘Umar that the Messenger of Allāh said, “If you conduct transactions with ‘Īnah and hold onto the tails of cattle and become satisfied with farming, and leave the Jihād, then Allāh will inflict a humiliation upon you, which He will not remove until you return to your religion.” (Narrated by Abū Dāwūd with a Hasan chain and Al-Albānī authenticated it)

As you see, O my Muslim brother, that the abandonment of the Jihād is one of the causes for the humiliation of the Muslims. And the reversal of this lays in the return to Jihād, especially the specified obligation of it, such as the Jihād against the Tawāghīt. Therefore the Jihād is included in changing what lays in the selves, and is not contrary (to the texts), as the Shaykh, Al-Albānī stated. And the changing of what lays in the selves will not be with knowledge and Tarbiyah only, which the Shaykh called the path to be rid (of the transgression). Rather, the Jihād is also, which the Shaykh objected to, is a path to being rid (of the transgression).

8. And we agree with the Shaykh concerning the obligation of changing of what is in the selves so that Allāh, the Most High, will lift off of us what we are now in, from humiliation and hopelessness. And I mentioned this in the fifth fundamental from “The Five Fundamentals for the Decreed Sunnah of the Victory Either Taking Place or Not Taking Place”, in the beginning of the topic: “The Faith-Oriented Preparation for Jihād”. But we disagree with the Shaykh in (particular) matters:

- From them is his considering the armed rebellion – the Jihād – to be in contradiction of the changing of what is in the selves, as it has passed above.
- And as a result, his restricting the changing of that which is in the selves to knowledge and Tarbiyah, and I will discuss each of these two matters “Knowledge and Tarbiyah” on their own in the third and fourth appendixes at the end of this chapter. And you will see, O my brother, in these appendixes, that the Sharī’ah-oriented knowledge and being just are not from the conditions for the obligation of Jihād, and that both the ignorant one and the transgressor (Fā siq) are both addressed in full with the (obligation of) Jihād, just like the scholar and the righteous one, and that the specified, obligatory Jihād is not postponed – as long as the ability exists – to attain what is not a condition for its obligation. And if the Jihād is not possible except with a wicked leader (Fā jir Amīr), or an army that contains several wicked people in it. Therefore, the obligation would be the Jihād alongside them, in order to repel the greater harm; the harm of the disbelievers. This is the school of thought (Math’hab) of Ahl As-Sunnah Wal-Jamā’ah, as Ibn Taymiyyah said: “And due to this, it is from the principles of Ahl As-Sunnah Wal-Jamā’ah, to battle alongside every righteous one and wicked one, as Allāh will support this religion with a wicked man, and (even) with people who have no share, as the Prophet informed us. Because, if it is not possible to battle except with wicked leaders, or with an army that has many wicked people in it, then one of two matters will certainly happen. Either the abandonment of battling alongside them, which necessitates the prevailing of others who are even worse than them in

harming the religion, or the battling alongside the wicked leader, which will achieve the repelling of the greater of the two wicked ones, and the establishment of most of the legislations of Islām, even if it is not possible to establish all of them. So this is the obligation in this situation, as well as anything that is similar to it. Even many of the battles, which occurred after the rightly-guided successors, did not take place except in this way.” (Review his words in detail from “Majmū’ Al-Fatāwa”, Vol. 28/506 – 508)

- And likewise, if it is impossible to perform Jihād against the disbelievers except alongside a people who are innovators, then the obligation would be to perform Jihād alongside them. And we do not say that we will not perform Jihād until they leave the innovation. Rather, we perform Jihād alongside the innovators, and we call them during that, to the adherence of the Sunnah. Ibn Taymiyyah said, “Then if it is not possible to establish the obligatory duties, from knowledge and the Jihād and other than that, except with someone who has innovation (Bid’ah), the harm of which is less than the harm in abandoning that obligation, then achieving the benefit of the obligation with the lesser harm that accompanies it is better than the alternative. And due to this, the discussion related to these issues goes into detail.” (“Majmū’ Al-Fatāwa”, Vol. 28/212) And Ibn Hazm has harsh words in objecting to the one who forbids the Jihād against the disbelievers, alongside the transgressing leader (Fā siq Amīr). He said, “And there is no sin beyond the disbelief (Kufr), which is greater than the sin of the one who prohibits the Jihād against the disbelievers and commands the surrendering of the women of the Muslims to them, because of the transgression (Fisq) of a Muslim man, who no one besides him is judged (as guilty) because of his transgression (Fisq).” (“Al-Muhalla”, Vol. 7/200)

I say: So we agree with the Shaykh regarding the prevailing of the disbelievers and the transgressors over us being because of our disobedience, due to His, the Most High’s, statement: and whatever of evil befalls you, is from yourself (Sūrat An-Nisā’, 29 (in the original, but the correct is 79))

This is a decreed punishment for us, but we disagree with the Shaykh in his limiting the means of repelling them upon a decreed cause, through the repentance from disobedience and returning to Allāh. And the Shaykh objected to the Sharī’ah-oriented methods of repelling the disbelievers – such as the apostate rulers. This Sharī’ah-oriented method is the Jihād, which the Shaykh called ‘the armed rebellion’.

Then it is for us to ask the Shaykh a question: Why did he say that the path to being rid of the wrongdoing (Thulm) of the rulers is the path of changing what lays in the selves, with knowledge and Tarbiyah, while he says that the path to being rid of the Jews is the path of Jihād, despite how both the apostate rulers and the Jews are both disbelievers who have prevailed – as a result of the decree – over the Muslims, due to their sins? So why did the Shaykh differentiate between the two methods of confrontation? ‘Umar Ibn Al-Khattāb said to Sa’d Ibn Abī Waqqās, in his journey to battle the Persians, “And do not say that our enemy is worse than us so they can’t prevail over us, as many a people were prevailed over by those who were worse than them, just as the Children of Israel were prevailed over by the disbelieving Magians (Majoos), due to what they committed from that which angered Allāh: So they entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. (Trans. Note: Sūrat Al-Isrā’, 5)” And this advice passed earlier.

And in the Hadīth of Thawbān, Marfū’: “ And that I will not prevail over them, an enemy from other than themselves, which will permit their community, even if it unites against them from its regions, so that each of them would destroy one another.” (Narrated by Muslim)

And this is a text relating to the fact that the disbelieving (Kā fir) enemy will not prevail over the

Muslims until they reach a great level in malevolence (Fasād). And this is a decreed matter, so is the obligation – when the disbelieving (Kāfir) enemy prevails over the Muslims – to limit the repelling to the decreed reason of the transgression, by rectifying what lies in the selves, or is the obligation to repel the transgression with what Allāh, the Most High, legislated from the Jihād? And what was it that the Salaf of the Ummah formed consensus upon in this situation; the Tarbiyah or the obligation of the specified Jihād?

11. And what the Shaykh said regarding the necessity of rectifying the foundation in order to erect a building upon it; we agree with him in that it is a must to have Da'wah and Tarbiyah in order to form an assembly (Tā'ifah), which will establish the Jihād, in order to repel the Fitnah of the disbelievers. As for the unrestricted Da'wah and Tarbiyah like this, without us placing the Jihād as the objective in our eyes, then I see that it will not bring any result, because the factors of destruction and malevolence (Fasād), are opposed to this and are funded by the governmental ministries of education and media and endowments. And they are protected by the repressive police institutions, just as I will reaffirm, that limiting (this reform) to the Tarbiyah as a method for rectification, contains a deviation away from the Sharī'ah-oriented obligation; and that is the Jihād. And in it there is a contradiction to the guidance of the Prophet, as he did not take the path of unrestricted Tarbiyah this way, but he made Da'wah until an assembly (Tā'ifah) was formed, which had strength, with which he performed Jihād against the disbelievers with, actualizing what Allāh, the Most High, ordered him to do in His statement: “And fight alongside those who have obeyed you against those who have disobeyed you.” (Narrated by Muslim from ‘Iyādh Ibn Himār) And due to His, the Most High’s statement:

Then fight in the Cause of Allāh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allāh will restrain the evil might of the disbelievers. (Sūrat An-Nisā’, 84)

So He, Glory be to Him, made the incitement of the believers to be a path for restraining the harm of the disbelievers and repelling their Fitnah by the Jihād. And this verse, and the Hadīth which preceded it, are two clear texts, which indicate the point.

Yes, the knowledge and the Tarbiyah are valid and are part of the preparation for the Jihād to form an assembly (Tā'ifah), which has strength and is able to establish the religion of Allāh, the Most High, in the earth. And despite that, we say that if the material strength is complete for the Mujāhid assembly, yet it is not at the acceptable level in Tarbiyah, then the obligation in the (Islāmic) legislation (Shara’) is to perform Jihād alongside them, in accordance with what Ahl As-Sunnah Wal-Jamā’ah settled upon, from the battling alongside the righteous one as well as the wicked one.

Conclusion: And from what which increases the danger of this misconception from the Shaykh, Al-Albānī, is that it has become a school of thought (Math’hab), in and of itself, which has followers who constantly repeat it in many of the countries of the Muslims. This misconception has even become a proof for everyone who remains behind from the Jihād and for everyone who holds onto this worldly life (Dunyā). And from those followers are those who flatter the Tawāghīt and participate with them in their Parliaments of Shirk. What Tarbiyah is this, which does not begin with the disbelief in the Tāghūt? He, the Most High, said:

Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. (Sūrat Al-Baqarah, 256)

And what Tarbiyah is this, which does not bear the fruit of the commanding of the good and the forbidding of the evil; the (very) stipulation for the goodness of this Ummah.

End quote Sheikh Abdul Qadir.

3-Jihad must be performed by the permission and instruction of the Imam (or ruler)

Misconception: Many believe that Jihad is not permissible if the Islamic Imam (ruler) does not order the Muslims to go out even if Muslims are being killed.

Jihad becomes Fard ‘Ayn (obligatory on every single muslim) under the following circumstances:

1. If the Kuffar enter the land of the Muslims
2. If the rows meet in battle and they begin to approach each other.
3. If the Imam calls a person or a people to march forward then they must march.
4. If the Kuffaar capture and imprison a group of Muslims.

As for the first condition, the Salaf (first pious predecessors), those who succeeded them, the scholars of the four madhhabs (Hanafi, Shafi, Maliki, and Hanbali), the tafseer commentators and many other scholars have agreed that Jihad becomes Fard ‘Ayn under this condition in which the Kuffar have entered the lands of the Muslims. Shiekh Abdullah Azzam said, regarding this type of jihad:

“Jihad under this condition becomes Fard Ayn upon the Muslims of the land which the Kuffar have attacked and upon the Muslims close by, where the children will march forth without the permission of the parents, the wife without the permission of her husband and the debtor without the permission of the creditor. And, if the Muslims of this land cannot expel the Kuffaar because of lack of forces, because they slacken, are indolent or simply do not act, then the Fard Ayn obligation spreads in the shape of a circle from the nearest to the next nearest. If they too slacken or there is again a shortage of manpower, then it is upon the people behind them, and on the people behind them, to march forward. This process continues until it becomes Fard Ayn upon the whole world.” {Defence of Muslim Lands, page 5}

Sheikh-ul-Islam Ibn Taymiyyah said:

“When the enemy has entered an Islamic land, there is no doubt that it is obligatory on those closest to the land to defend it, and then those around them, ... for the entire Islamic land is like a single country. Also, (it is compulsory) to go forth to meet the enemy without permission from parents or people to whom one is in debt. The texts of (Imam) Ahmad are quite explicit regarding this.” {Fatawa al-Kubara, 4/608}

Ibn Taymiyyah also said:

“When the enemy wants to attack the Muslims, defence becomes obligatory on all those upon

whom the attack is intended, and on others besides them.” {Majmu’ Al-Fatawa, 28/358}

When studying this matter, one will be surprised that whatever he reads from the earlier scholars, he will not find any statement from them saying that for jihad to be Fard Ayn, there has to be a ruler or leader (imam), and whoever claims that there is such statement, then we will wait for them to produce their proof! Now, we should look at the opinions of the four madhhabs regarding jihad being Fard ‘Ayn and whether or not having a ruler or imam is a condition.

As for the **Hanafi** fiqh, we have a report from a famous Hanafi jurist, Muhammad Amin Al-Hanafi Ibn Abidin. Ibn Abidin died in 670AH/1252CE and he was a Hanafi Jurist in Damascus.

Ibn Aabidin said : "Jihad becomes Fard Ayn if the enemy attacks one of the borders of the Muslims, and it becomes Fard Ayn upon those close by. For those who are far away, it is Fard Kifayah, if their assistance is not required. If they are needed, perhaps because those nearby the attack cannot resist the enemy, or are indolent and do not fight Jihad, then it becomes Fard Ayn upon those behind them, like the obligation to pray and fast. There is no room for them to leave it. If they too are unable, then it becomes Fard Ayn upon those behind them, and so on in the same manner until the Jihad becomes Fard Ayn upon the whole Ummah of Islam from the East to the West.” {Hashiyah Ibn Abidin 3/238}

It becomes clear to the reader that Ibn Abidin (may Allah have mercy on him) never placed the condition of having a ruler or imam for jihad to be Fard ‘Ayn.

One will also find similar fatawa to that of Ibn Abidin from other Hanafi scholars, such as:

Abu Bakr bin Masood Al-Kassani (died 578AH/1160CE) in his book title “Badai As-Sana’I”, Volume 7, page 72.

Ibrahim al-Misri Al-Hanafi Ibn Najim (died 970AH/1563CE) in his book “Al-Bahr Ar-Ra’iq”, Volume 5, page 191.

Al-Kamal Ibn Hammam (died 681AH/1263CE) in his famous book “Fath Al-Qadir” 5/191.

As for the **Maliki** fiqh, we have a report from a famous Maliki jurist named Ibrahim Ad-Dussuqi. He lived between 644-687AH/1246-1288CE. In Hashiyah Ad-Dussuqi it is stated that: Jihad becomes Fard Ayn upon a surprise attack by the enemy. Ad-Dussuqi said: "Wherever this happens, Jihad immediately becomes Fard Ayn upon everybody, even women, slaves and children, and they march out even if their guardians, husbands and creditors forbid them to.” {Hashiyah Ad-Dussuqi, Volume 2, Page 174}

We also have the statement of Ibn Al-Arabi. One should take a note that this is not Ibn Arabi who was a Sufi philosopher. This one is Ibn Al-Arabi who was the Maliki author of Ahkam Al-Quran and several other books, and he died in 543AH/1148CE. His full name is Qadi Abu Bakr Muhammad bin Abdullah Al-Ishbili Ibn Arabi.

Ibn Al-Arabi said in Ahkam Al-Quran: “There may arise such a situation in which it is obligatory upon each and every one to march forward, when jihad is Fard Ayn if the enemy invades one of our countries or he surrounds one of our territories. Then, it is obligatory upon the whole of creation to march out for jihad. If they fail to respond, they are in sin. If the march is general, due to the enemy's occupation of a territory or capture of prisoners, the march is obligatory upon everyone. The light, the heavy, the riding, the walking, the slave and the free man shall all go out. Whoever has a father, without his permission and whoever has not a father, until Allah's religion prevails, defends the territory and the property, humiliates the enemy and rescues the prisoners. On this there is no disagreement. What does he do is the rest stay behind? He finds a prisoner and pays his ransom. He attacks by himself if he is able, and if not he prepares a warrior.” {Ahkam al Qur'an 2/954}

It becomes clear to the reader that neither Ad-Dussuqi nor Ibn Al-Arabi (may Allah have mercy on them) placed the condition of having a ruler or imam condition for jihad to be Fard ‘Ayn.

As for the **Shafi** fiqh, we have a report from a famous Shafi jurist named Ahmad Ar-Ramli. He died in 1014AH/1596CE. He said in his book “Nihayah Al-Muhtaj”:

"If they approach one of our lands and the distance between them and us becomes less than the distance permitting the shortening of prayers, then the people of that territory must defend it and it becomes Fard Ayn even upon the people for whom there is usually no Jihad; the poor, the children, the slaves, the debtor and the women."

As for the **Hanbali** fiqh, we have a report from a famous Hanbali jurist named Ibn Qudamah Al-Maqdisi. He was from Jerusalem and was a major jurist for the Hanbali school of thought. He died in 720AH/1302CE. Ibn Qudamah said in his book “Al-Mughni”:

"Jihad becomes Fard Ayn in three situations:

- 1) If the two sides meet in battle and they approach each other.
- 2) If the Kuffar enter a land, jihad becomes Fard Ayn upon its people.
- 3) If the Imam calls a people to march forward it is obligatory upon them to march forward.” {Al-Mughni 8/354}

We have also mentioned earlier the opinion of Ibn Taymiyyah which also represents the Hanbali school of thought. It becomes clear to the reader that neither Ibn Qudamah nor Ibn Taymiyyah (may Allah have mercy on them) placed the condition of having a ruler or imam for jihad to be Fard 'Ayn.

Not only is the claim that jihad cannot be Fard Ayn without a ruler or Imam that is followed baseless in the light of Quran and Sunnah, but we shall see that this even contradicts the Sunnah of the Prophet (sallallahu alayhe wa sallam) and the way of the righteous companions and their understanding.

4-Jihad is only possible after the establishment of the [Islamic] State

Misconception: Just as Jihad was made permissible for the Muslims only after the Hijrah and establishment of the state in the time of the Prophet (peace be upon him), many believe that today too, Jihad is only permissible once an Islamic state is formed. They say we are in the 'Makkan era'.

Let us consider the following facts:

1) The Adhaan (call for Prayer), Iqaamah (call for Congregational prayer) and the Congregational Prayers, were made obligatory only after the establishment of the Islaamic State in Madeenah.

2) Zakaat, Sakaqaat and Ushr (poor-due and alms etc) were also made obligatory only after the establishment of the Islaamic State.

3) Fasting in Ramadhaan was made obligatory when the Islaamic State was in the second half of its second year.

4) Alcoholic drinks were forbidden in the sixth or seventh year of the Islaamic State.

5) Mut'a (marriage valid for a stipulated period) was made unlawful only at the conquest of Khyber when the Islaamic State had successfully completed its sixth year.

6) The Domestic donkey was also declared Haraam (forbidden) at the same time (i.e. at the conquest of Khyber).

7) The verses banning and forbidding usury and interest (reeba) were the last ones revealed to Allah's Messenger (sallAllahu 'alayhi wa sallam) in about 10 A.H. In Saheeh Bukhari, it has been reported from Ibn 'Abbas (radhiAllahu 'anhu) that, "The very last verse that was revealed to Allah's Messenger (sallAllahu 'alayhi wa sallam) was that pertaining to (the prohibition of) usury and interest." (Tafseer Ibn-i-Katheer Vol. 1, p. 275)

Now, following the aforementioned logic, we can safely conclude that; as an Islaamic State no longer exists - in the present times - anywhere in the world, it means that:

- 1) The Adhaan, Iqaamah and the congregational Prayers are now no longer obligatory.
- 2) Zakaat and Ushr have also lost their obligatory status.
- 3) We need not fast in the month of Ramadhaan.
- 4) Alcoholic drinks are now quite lawful, and no restriction nor penalties can be imposed on the Muslim who uses them.
- 5) Mut'a also at present, can be 'enjoyed' freely.
- 6) The meat of the domestic donkey can also be relished.
- 7) Business transactions based on interest and usury (reeba) are also quite lawful.

Permit me to further this logic: It can also be said, that even if an Islaamic State comes into existence, that:

- 1) Alcoholic drinks shall remain Halaal (Lawful and permissible) until six more years pass.
- 2) Mut'a shall remain Lawful for about the same period.
- 3) The meat of the donkey shall remain Halaal until ten more years pass.
- 4) Penalties for Zeena (Illegal and illicit sexual relations), theft, slander and libel shall remain suspended for as many years as they were not enforced by Allah's Messenger (sallAllahu 'alayhi wa sallam) after the establishment of the Islaamic State in Madeenah.

Almost this same logic is followed by those people who say that it is not proper to impose the penalty for committing Zeena until, and unless, the society is reformed morally, and that it is wrong to cut off the hands of a thief without eliminating poverty and bringing the members of a society to a common economic level. No, my brother - this is no logic to follow.

Whatever has been declared obligatory, shall remain so 'till the Hour is established. And we are to perform these obligations whenever we have the capacity. Similarly, whatever has been forbidden, whether before or after the establishment of the Islamic State, is, and shall remain

forbidden **forever**.

There is no doubt, that it was made obligatory gradually. For, at first, the Muslims were not allowed to fight. But then at Madeenah it was - first of all - made simply permissible to fight, and then finally fighting was made obligatory. But, once it was declared obligatory, it was, is, and shall remain obligatory 'till the Day of Judgement...

Those who want to flee from this obligation have invented many excuses; Sometimes they say that it is not lawful to fight, or perform Jihad with the sword 'till the establishment of the Islaamic State. Sometimes they express the opinion that it is not permissible to fight without a Khaleefah. And sometimes they remark that it is not permissible to fight when our number is so inadequate. But none of these reasons forms a genuine excuse for giving up Jihad.

From the Time that Allah Declared it so, Jihad will remain Obligatory 'till the Hour is Established. Jabir Bin Samrah reported that Allah's Messenger (sallAllahu 'alayhi wa sallam) said: *"This Religion (i.e. Islam) will never cease to exist, and a group of people (Usba) from amongst the Muslims will continue to fight for its protection until the Hour is established."* (Muslim)

The Important Story of Abu Basir

In the year 6 A.H. Allah's Messenger (sallAllahu 'alayhi wa sallam) made a Peace Treaty with the disbeliever's in Makkah that was to remain valid for ten years. The Peace Treaty consisted of many clauses, including one that was quite distressing for the Muslims which said that, if a Makkan embraced Islaam and went to Allah's Messenger to seek shelter, he would be handed back to the Makkans... After making this treaty, Allah's Messenger (sallAllahu 'alayhi wa sallam) returned to Madeenah.

Now, it so happened that in Makkah a young Quraishi by the name of Abu Basir, embraced Islaam and went to Allah's Messenger (sallAllahu 'alayhi wa sallam) in Madeenah. The Makkans sent two men to Madeenah in order to bring him back. And Allah's Messenger (sallAllahu 'alayhi wa sallam) [in compliance with the treaty], delivered him to them. On the way back to Makkah, they camped at Zul Halaifah and started eating dates. Abu Basir addressed one of them and said, "[I swear] by Allah, you possess an amazingly bright and fine sword. Can I have a look at it?"

It was handed over to him, and at once, Abu Basir put the Makkan to the sword. The second one fled and went straight to Allah's Messenger (sallAllahu 'alayhi wa sallam). Running as he entered the Masjid, Allah's Messenger (sallAllahu 'alayhi wa sallam) saw him and said that he seemed to be frightened. The man approached the Prophet (sallAllahu 'alayhi wa sallam) and said, "[I swear] by Allah! My companion has been killed and I am also in fear of being killed."

Abu Basir - who had been chasing the man - approached the Masjid. Allah's Messenger (sallAllahu 'alayhi wa sallam) said: "He would start a war, if he had some others to stand by

him."

Upon hearing the Prophet's words, Abu Basir believed that he would be handed-back over to the enemy. So he fled from Madeenah until he reached the seacoast on the way to Syria. Abu Jandal Bin Suhail - another Makkan newly converted to Islaam - who was being persecuted in Makkah at the hands of the Disbelievers, also managed to escape and joined Abu Basir. After this, it became routine, that whosoever entered into the fold of Islaam, from among the Quraishies (of Makkah), would escape and join Abu Basir. And this kept on happening until they managed to form a fair-sized group (usaaba).

I swear by Allah! Whenever they learnt that a caravan of the Makkans was on its way to Syria, they would fall upon it, killing the men and snatching their goods. The Makkans, finding themselves quite helpless before them, begged Allah's Messenger (sallAllahu 'alayhi wa sallam) by Allah, and by their ties of kinship to do away with that particular clause [in the Peace Treaty] and to send a message to Abu Basir and his companions that whosoever approaches him (i.e. Allah's Messenger (sallAllahu 'alayhi wa sallam)) would be guaranteed peace and safety. So Allah's Messenger (sallAllahu 'alayhi wa sallam) sent them the message to this effect. (Saheeh Bukhari, with reference to Mishkawat-ul-Masaabih, Kitaab-us-Sulh)

The Hadeeth cited above informs us that;

1) Abu Basir started fighting against the disbelievers - alone - and without waiting for any companions to join him. Afterwards he had some companions to stand by him, whereafter they became engaged in guerrilla warfare. And this very act of his was quite in accordance with Allah's Command: "Then fight (O Muhammad) in the cause of Allah, you are not tasked (held responsible) except for yourself, and incite the Believers (to fight along with you)." (An-Nisa; 84)

The first time he took to the sword was with a view to defending himself, and saving his life. Afterwards, he himself, started attacking the disbelievers. In other words, he began launching offensives against the enemy.

2) Abu Basir did not carry out these activities under the command of a Khaleefah because Allah's Messenger (sallAllahu 'alayhi wa sallam) had handed him over to the Makkans [in accordance with the treaty]. He himself was his own commander when he - alone - put one of his enemies to death, as well as afterwards when he lead his companions to launch offensives [against the Kuffaar], and to engage in guerilla activities.

3) He could not find refuge in the Islaamic State of Madeenah. This first Islaamic State rather, refused to extend help to him because it had entered into a Peace Treaty with the enemy, and it is quite plain that he was not yet able to establish an Islaamic State of his own. Despite this, he went on fighting and gradually he had strength enough to defend himself, as well as strength enough to give refuge and protection to the oppressed Muslims [who were arriving from Makkah]. He subdued and humiliated the disbeliever's to an extent that they, finding themselves quite helpless before him and his companions, had no other option than to do away with the inhuman clause which they themselves had demanded to be included in the treaty.

4) Allah's Messenger (sallAllahu 'alayhi wa sallam) did not condemn the activities of Abu Basir, rather, by keeping silent he, in fact, seconded them.

To sum up; the episode relating to Abu Basir, sufficiently and categorically proves that a Believer is quite free to start a war against the disbelievers, particularly when it is with a view to saving his own life. The establishment of an Islaamic State and the existence of a Khaleefah cannot be regarded as necessary conditions for it. If it is so, that a Believer hasn't anyone to lead him, then he himself may become his own leader, and his own commander. Those waiting for the fulfillment of these self-imposed conditions (i.e. The Islaamic State, Khaleefah etc...) are bound to lose their freedom, honour, lives and property...

The Islaamic State and the Khaleefah - in the time of Ibn Taymeeyah - owed their re-establishment and [continued] existence to Jihad. In Muharram 656 A.H. the Tartars invaded Baghdad, devastated the whole city and put to death the Khaleefah, Motesam Billaah. For three and a half years (until Rajab 659 A.H.) the Muslims had no Khaleefah. If they had given up Jihad on the pretext that it was not permissible in the absence of a Khaleefah, then they would have been wiped out from the world forever. But they continued fighting against the Tartars in small groups, or as was possible for them 'till they defeated the Tartars several times at various places, and at last they succeeded, not only in shielding themselves, but also in restoring the institution of the Khilaafah by appointing a new Khaleefah.

What was Ibn Taymiyyah (RA) stance:

Shaykh ul-Islaam, Imaam Ibn Taymeeyah (rahimahullaah) said that those who fought the Tartars are the blessed people to whom fits the following prediction made by the Prophet (sallAllahu 'alayhi wa sallam):

"A group of people from my Ummah will always remain triumphant on the Right Path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. [And] they will remain (triumphant) 'till Allah's Commandment is executed (i.e. Qiyaamah is established)." (Majmooh Fataawa Shaykh ul-Islaam Ibn Taymeeyah page 416, 531 Volume 28)

To tell the Truth, now that the Khilaafah has ceased to exist, and there is no Truly Islaamic State to be seen, Jihad is - in reality - the only auspicious thing that re-kindles the hope for and assures - and insures - the restoration and re-establishment of both the Khilaafah and the Islaamic State.

5-Mujahideen Attacks against “civilians” in Europe or America such as 9/11 are Not Permissible

Misconception: al Qaeda and other Jihad Organizations target Western countries by attacks such as September 11 of Manhattan and July 7 bombings of England etc. And the wrong behind the attacks is that those targeted are civilians and innocents.

Shaykh Muhammed Ibn Salih al Uthaymin, may Allāh be merciful towards him, said in a tape recording regarding this topic:

“And the second (matter) is the forbiddance of killing women and children in times of war.

But if it is said: ‘If they (the kuffār) do this to us- meaning that they kill our children and women- Then do we then kill them?’

The apparent [Thāhir] is that it is (permissible) for us to kill their women and children- even if it means that we lose profit/benefit from it [since keeping them alive is a profit/benefit because they become the property of the Muslims]; (and killing them in this situation is permissible) due to it threatening the hearts of the enemies and a humiliation for them.

And due to the generality of the Statement of Allāh:

“Then whoever transgresses the prohibition against you, you transgress likewise against him”

And to (purposely) destroy property (which could later belong) for the Muslims (by killing them in this case) is nothing strange.

And due to this, the baggage, the baggage of the one who steals from the Ghanīmah is burned, even though in that, there is the loss of some property of one the fighters.

Then if someone says:

‘If they rape our women then do we rape their women?’

No, this, no, no we do not do it.

Why? Because this is prohibited as a (whole) category [i.e. it is forbidden within itself], and it is not possible for us to do it.

Meaning, it is not forbidden out of respect for the rights of others [i.e. not because we are respecting their rights] - rather, because it is forbidden as a category [i.e. the action of ‘intercourse’]. So it is not permissible for us to rape their women.

But if the dividing (of the Ghanimah) takes place, and the woman from them ends up as a slave woman, then she becomes property of the right hand. The person can have intercourse with her as a right hand possession, which is permissible and there is nothing wrong with this”

Later on, the Shaykh was asked about the fact that the women being killed are not the ones who killed our women, so is this justice? So he answered:

“Then whoever transgresses the prohibition against you, you transgress likewise against him”

What is justice? Not at all. They kill our women, we kill their women. This is the justice. It’s not justice to say ‘if they kill our women we won’t kill your women.’ Because this, I notice from this that it has many enormous affects on them” *End of Qoute Sheikh Uthaymin.*

The Verdict of Shaykh Nāsir Ibn Hamad Al-Fahd

Shaykh Nāsir Al-Fahd (may Allāh hasten his release from the prisons of the Tawāghīt) said while discussing the permissibility of using weapons of mass destruction :

Indeed, the issue of striking America with these types of weapons is permissible without mentioning further evidence, except the following Verses:

“And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted.”

“Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with the pious.”

“The recompense for an evil is an evil like thereof.”

And whosoever looks at the transgressions of the Americans against the Muslims and their lands in these recent times, will realize the permissibility of this (using weapons of mass destruction against America) - by merely basing it upon the principle of “Equal Treatment”; and it would not even require mentioning more evidences.

And some of the brothers have calculated the number of Muslims killed by America, using their weapons either directly or indirectly; So the number has reached close to 10 million. And as for the Muslim Lands which they have burnt with their missiles, bombs, and rockets- then this cannot be enumerated by anyone except Allāh. And another thing that we would like to point out is what they have done to Afghānistān and ‘Irāq- and this is not including what their wars have done to thousands of Muslims with regards to being driven out from their lands.

So if a nuclear bomb was dropped upon the Americans, killing 10 million civilians, and destroying their lands to the extent that they have destroyed our lands – This would be permissible without any need to even mention another evidence. More evidence would only be required if we wanted to kill more than this number!!

End of quote from Shaykh Nāsir Al-Fahd, may Allāh hasten his release.

The Verdict of Shaykh ‘Alī Al-Khudhayr

The imprisoned Shaykh ‘Alī Ibn Khudhayr Al-Khudhayr (may Allāh hasten his release from prison) said while discussing the Blessed Raids of the Blessed Tuesday 174:

“And as for what you have narrated to me regarding those who seek to use some Verses and Ahādīth as evidence (to claim that the Raids were incorrect)- these (evidences) are taken out of their proper place; So we answer these doubts with a general answer, and a detailed answer.

As for the general refutation, then it will be said:

Those who use these Verses and Ahādīth which have been mentioned, they only take the general implications of these Verses, but they do not look at the specific situations and the other evidences which restrict (the general evidences)- and this is why they are confused, because they have only looked with one eye.

And as for the detailed answer, then we shall first mention the Verses, and then the Ahādīth.

1) The Verse:

“If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind.”

Firstly, this is indeed from amongst the strangest of attempts! Because when a person is a fighter, or assists in killing- even it be with advice or any other type of counseling- then that person is worthy of being punished.

Secondly, this Verse is not regarding the ‘abstaining group’ [At-Tā’ifah Al-Mumtani’ah], nor is it regarding treacherous nations and tribes- so ponder upon this; and also, the supporter and helper has the same ruling as the direct (fighter) according to Ijmā’, as it has been mentioned earlier. 176

2) The Verse:

“But transgress not the limits. Truly, Allah likes not the transgressors.”

So the meaning of this Verse is explained as, “Do not transgress wrongfully without any right”, but if it is due to Qisās, or ‘Behaving in Likeness’ [i.e. retaliation], or due to a right in Jihād, or night raids, and the likes of these things- Then these are specific restrictions upon the generality of the Verse. And the aforementioned Verse is also restricted by the following Verse:

“And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted.”

And the Hadīth of As-Sa’b Ibn Jathāmah which has preceded (clarifies this).

And also the Verse:

“And wounds equal for equal.”

Ibn Taymiyyah said, “And for this reason all the ‘Ulamā’ are united upon the permissibility of

destroying trees and crops that belong to the kuffār- if they do that to us first, or when it is not possible to reach the kuffār except by destroying these.” 180 He also said similarly regarding plants and buildings- If the kuffār destroy ours, we can destroy theirs- and there is no disagreement on this. 181 Similarly, Ibn Qāsim also narrated that Ibn Taymiyyah said this regarding trees, crops, and demolishing palaces, if there is any need to do so. 182

3) The Verse:

“And no bearer of burdens shall bear the burden of another.”

Indeed this Verse is general, just like the ones that preceded it. It is regarding a person who is completely innocent and free from any connection to guilt- one who has not fought, nor assisted in fighting- not with advice, nor counseling, nor with anything whatsoever- nor is the person in the homes (of the criminals), nor from amongst the ‘abstaining group’, nor from amongst the people who increase the number of the masses of the enemies.

End of quote from the imprisoned Shaykh, ‘Alī Al-Khudhayr, may Allāh preserve him and hasten his release from the prisons of the Tawāghīt.

The Verdict of Shaykh Abū Jandal Fāris Az-Zahrānī Al-Azdī

The Shaykh (Abu Jandal), may Allāh hasten his release from the prisons of the Tawāghīt, quotes the Amīr of the Mujāhidīn, Abū ‘Abdillāh Usāmah Ibn Lādin, may Allāh have mercy on him and be pleased with him, saying in an interview:

“Shaykh Usāmah Ibn Lādin: ...so we kill the Kings of Disbelief [kufr] and the Kings of the Crusaders, and the civilians amongst the disbelievers, as opposed to the amount of our sons they kill, and that is correct both religiously and logically.

Taysīr Allūni: So you say that this is treatment with the same action? They kill our innocent, so we kill theirs?

Shaykh Usāmah Ibn Lādin: Yes, so we kill their innocents, and that is valid both religiously and logically. Because some of the people who talk about this issue, some talk about it from a religious point of view...

Taysīr Allūni: What is their proof?

Shaykh Usāmah Ibn Lādin: They say that this is wrong and invalid, and for proof, they say that the Prophet (Sallallahu Alayhi wasallam) forbade the killing of children and women, and that is true. It is valid and has been said by the Prophet (in authentic narration)...

Taysīr Allūni: This is what we are asking about exactly! This is what we are exactly questioning ourselves about!

Shaykh Usāmah Ibn Lādin: ...But this forbidding of killing children and innocents... is not unrestricted and there are other texts which restrict it.

Allāh's (Subhānahu Wa Ta'āla) saying:

“And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted...”

The scholars and people of the knowledge [Ahlul-`Ilm], amongst them author of “Al-Ikhtiyārāt” [i.e. Ibn Taymiyyah], and Ibn Al-Qayyim may Allāh be merciful to him, and Ash-Shawkāni, and a lot of others, and Al-Qurtubi may Allāh be merciful to him in his Tafṣīr, say that if the disbelievers were to kill our children and women, then we should not feel ashamed to do the same to them, mainly to deter them from trying to kill our children and women again. And that is from a religious standpoint, and those who speak without any knowledge in Sharī`ah, saying that killing such a child is not valid and what not, and having full knowledge that those young men, that Allāh has cleared the way for, didn't intend to kill children, but instead, they attacked the biggest center of military power in the world, the Pentagon, which contains more than 64,000 workers, a military base which has a big concentration of army and intelligence...

End of quote from Shaykh Usāmah Ibn Lādin, may Allāh be pleased with him.

Then, Shaykh Az-Zahrānī goes on to support this stance, “And whosoever seeks more knowledge regarding the refutation of this doubt, then he should read this book... “Haqīqat Al-Harb As-Salībiyyah Al-Jadīdah” 186 for this contains a magnificent elucidation regarding this issue.” The Shaykh also says while discussing the evidences for Ightiyāl (assassination):

“The Tenth Evidence: Equal Retaliation

As Allāh (Most High) has said:

“Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with the pious.”

“And those who, when an oppressive wrong is done to them, they take revenge. The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allāh. Verily, He likes not the wrong-doers. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them. The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment. And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allāh.”

“And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for the patient ones.”

And these Verses are general regarding everything- and the specific reason for its revelation does not restrict its meaning; because a basic principle in the Sharī`ah is that “The text is according to the generality of its words, and not restricted by the reason (of its revelation)”.

So it is permissible for the Muslims to treat their enemies with the likeness of everything they perpetrate against the Muslims. So if they assassinate our Mujāhidīn, then we will assassinate them; and if they mutilate the Muslims, it is permissible to mutilate them; if they target our

women and children- then it is the right of the Muslims to equally retaliate by targeting their women and children- and this is because of the generality of the Verses.

And Ibn Al-Qayyim may Allāh be merciful to him further explained, “The sayings of Allāh, “Then whoever transgresses the prohibition against you, you transgress likewise against him” , and, “The recompense for an evil is an evil like thereof” , and, “And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted” – imply the permissibility of “equal retaliation” in matters of life, honor, and wealth. And all the jurists have clearly stated that if the kuffār burn our crops and cut down our trees, then it becomes permissible to do the same to their crops and trees. And this is the exact same issue! And Allāh had indeed accepted the action of the Companions when they cut down the date trees of the Jews- because the action (of cutting down those trees) disgraced the Jews; and this shows that He (Most High) loves disgracing the oppressive transgressor- and this is a legislated action. And if it is permissible to burn the property of the one who is extreme (in harm) due to his transgression against the Muslims with regards to their treachery with "Ghanīmah"- then it is even worthier and more correct to burn his property if he has burnt the property of an innocent Muslim.

And if the public finances in the Right of Allāh, which the excusing of it is more than its fulfillment, then for it to be legislated regarding the stingy slave is more befitting and more becoming. And because Allāh Subhānahu Legislated the Qisās to deter the selves from transgression. And it would have been possible for Him to Obligate the blood money to rectify the wrongdoing upon the one who was transgressed against through money. But, that which He Legislated is more complete and better for the slaves, and more curing for the anger of the one who was transgressed against and more preserving of the souls and the limbs. Otherwise, whoever has within himself (the desire) to kill or cut off the limb of another, then he could kill him or cut off his limb, and (then) pay his blood money. And the wisdom and the mercy and the benefit refuses that. And this is exactly what is present in the transgression against the property.”

And if America, as it claims, (attacks because of) the reason of Saddam- then indeed the matter is even more spacious. America has killed, and continues to kill, more than an approximately of 1,320,700 in ‘Irāq due to its economic sanctions; and America has also killed thousands of lives in Afghānistān for the cause of “the Jihādī commanders” who reside there... and the list continues... Then for what reason is it forbidden for us to kill them, crush them, targeting them, and assassinating them- until the point when we have reached the same number with which they have afflicted us. So we will kill them for the reason of Bush, Blair, and Sharon- just as they killed us for the reason of so-and-so. Indeed, it is incumbent to be equal in the service (they have given us). So just as they kill, they should be killed; and just as they assassinate, they should be assassinated. And Allāh is Most Knowledgeable.

6-Martyrdom Operations are suicide and are Haraam [Impermissible]

Misconception: When Mujahideen carry out attacks such as where they wrap their chests with explosives and explode themselves among the enemy. The Mujahid is killed with his own explosives but at the same time he causes damage to the enemy. Is this suicide?

Article by the Mujahid Sheikh Anwar al Awlaqi:

In the argument of whether operations where the person brings death upon himself are allowed or not, the ones who oppose this form of Jihad use the main argument that it is suicide because death was not brought by the enemy but by the person himself.

Ibn al Athir, in al-Kamel, mentions an incident that happened during the siege of Acre by Salahudeen. Unfortunately, he mentions it in passing without a comment.

He mentions that Salahudeen needed men so he asked for a ship to transport some of his soldiers from Beirut. This was a large ship carrying 700 soldiers full with equipment and provisions. King Richard of England succeeded in intercepting the ship and it was the decree of Allah that the wind stops and the Muslims were surrounded with a fleet of forty sails. Nevertheless the Muslims defended themselves against this overwhelming force. They succeeded in killing many of Richard's men but the attack of the enemy was fierce. When the Muslim leader saw that the enemy was overcoming them he said we will not die but honourable and we will not hand over to them anything. He did not want them to take them as prisoners and did not want their equipment to fall into the enemies' hands. So he descended to the bottom of the ship and broke a hole into it and they all drowned. The entire Muslim force of 700 men strong drowned in the sea.

According to the view held by the ones against martyrdom operations this operation is clearly suicide because not only did the Muslims kill themselves with their own hands but they did not inflict any harm on the enemy in doing so. All what was achieved by the Muslims was to avoid capture and prevent the enemy from making use of their equipment. I would also need to note here that death was far from certain if they fell into the hands of Richard because as the events of the time clearly show that many times Muslim prisoners, especially soldiers, were kept alive by the Crusaders for the sake of ransom and labour.

Ibn Shaddad, a Shafi jurist, in al-Nawader al-Sultaniyya also mentions this incident. But he closes with the following:

“People were very depressed and the Sultan received the news and considered it to be counted as an act in the path of Allah and he was being patient with the tests of Allah and Allah does not waste the efforts of the good doers.”

This closing comment from Ibn Shaddad reflects his view on what Yaqub, the head of the Muslim force, has done. He says about him: “He was a good man, courageous, and an expert in warfare.” As I quoted above he says: Allah does not waste the efforts of the good doers. This is exactly what the scholars who approve of martyrdom operations say. If the intentions of the Muslim are good and for the sake of Allah then he is a shaheed whether he died by the enemy or by his own hands. It is the intention that counts.

Suicide is one of the kaba'ir (great sins) so is it possible that such a large number of Muslims would commit suicide and be destined to Hellfire and then Ibn al Athir passes over this incident without a note of disapproval? Salahudeen counted the casualties as martyrs in the path of Allah. You may say he was not a scholar. True, but he was the Sultan of Muslims who understood the reality of war, acted responsibly, and was a man that according to his biographers was greatly influenced by al Qadi al Fadhil, a great scholar of his time, and he would not take any decisions without consulting him.

The action of the Muslim leader, Yaqub, was done with the knowledge of his soldiers. In fact, in the narration of Ibn Shaddad it states that they all participated collectively in breaking apart the ship. Is it possible for seven hundred soldiers in the army of the righteous leader Salahudeen al Ayubi to commit such a mass suicide and no one as far as we know disapproves of it? At least Ibn al Athir or Ibn Shaddaad would have asked Allah to forgive them for the sin they committed or something to that effect. Instead Ibn Shaddad a scholar steeped in knowledge praises this amir and says about him and his soldiers "and Allah does not waste the efforts of the good doers."

The approval of Salahudeen and Ibn Shaddad, and the action of 700 Muslim soldiers are not a source of legislation in Islam so we cannot claim that this is an evidence for the legality of martyrdom operations. The evidence for that needs to be derived from Quran and Sunnah and the understanding of the early generations of the text and I have covered this matter in the series of Mashari al -Ashwaaq. But the above mentioned incident is a reflection of how Muslims in the time of Salahudeen, a time of victory for the Ummah, felt.

Also in general by reading into the words of Ibn Shaddad, Ibn al-Athir, al Qadi al Fadhil, al Imad al Kattib, and the other giants of the time one would see a spirit of strength, sacrifice, hatred of the enemies of Allah and love of the servants of Allah. One would find these scholars rallying behind their leaders of Jihad and standing with the Ummah against the enemy in their fatwa and speeches. The ummah were in love with their leaders because they were soldiers in the path of Allah and they loved their scholars because they who spoke the truth.

Scholars of those times even if they disagreed on some issues they would not speak out loud against the Muslim fighters of the day and would not give fatawa that would play into the hands of the enemy. The reputation of the Turkish soldiers who were the Muslim armies of the day was that of corruption and consumption of alcohol. Nevertheless al-Imam al Ghazali said these are the protectors of Islam and had plenty of praise for them. Ibn Taymiyyah in his own words said many of soldiers of his time (the Mamluks) were corrupt but he went as far as calling them al Ta'ifah al Mansoorah.

Today the world turns upside down when one Muslim performs a martyrdom operation. Can you imagine what would happen if that is done by seven hundred Muslims on the same day?!

Brothers and sisters whether you agree or not with martyrdom operations let's leave our differences behind us, and let us support our Muslim brothers who are in the frontlines. Just like we disagree on many other issues, we should not let our disagreements stand in the way of our solidarity in the face of our adversaries.

End of quote Sheikh Awlaqi

Let us use the story of the boy and the king as mentioned in the Quran, Sura Burooj (the Trench).

After the boy had accepted Islam and now begun preaching to the people to accept Islam and tawheed, the king had heard about the boy calling people to worship Allah alone. The King was furious at someone calling to worship other than himself.

The boy was brought to the king and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allah! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do?" The boy said, "Allah saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allah! Save me from them by any means that you wish." So they were all drowned in the sea.

Then the boy returned to the king and the king said, "What did your companions do?" The boy replied, "Allah, saved me from them." Then he said to the king, **"You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me."** The king asked, "And what is that?" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: 'In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened? That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!"

From the above, we see that the king was unable to kill the boy. However, the boy told the king exactly how to kill him (by taking Allah's name). So we know that the boy could have saved his life as he said (in bold print above) "You will NOT be ABLE to kill me" shows us that if he wanted to stay alive, he had the ability to do so. Rather he told the king how he will be able to kill him. The reason the boy had told the king how to kill him was not because he wanted to commit suicide, rather it was to show everybody present that the only way he could be killed was by taking the name of Allah Almighty. This was done so that the people may understand that only by the permission of Allah will things happen, thus most of the people had accepted the deen (religion) of the boy and that was belief in Allah and the last day. The boy had "killed himself" by telling the king how to. But will the boy get punishment on the day of Judgement because of "suicide"? No, obviously not. Why? Because he killed himself for the benefit of the whole. So that is clear proof from the Holy Quran that Muslims are allowed to kill themselves if it will serve in the uplifting of the Ummah and the religion. Therefore, when Mujahideen attack

Kuffar using “suicide” attacks, this kills much more kuffar and this is the most effective method of the Mujahideen. No other method of the mujahideen (such as rockets, IEDs, fire fights etc) can cause as much as damage as a “suicide” bomber can do. You don’t see one mujahid usually destroying one-hundred kuffar in one blow except in Martyrdom Operations in what the west calls “suicide operations”.

There are many more evidences from ahadith and Scholars opinions. We would highly recommend the one who is further interested in this matter of Martyrdom Operations to read the book by Sheikh Yusuf al Uyyayri regarding the permissibility of these attacks- ***The Permissibility of Self-Sacrifice Operations*** by Sheikh Yusuf al Uyyayri (RA) translated by at Tibyan Publications.

7-Mujahideen target Innocent Muslim Civilians

Misconception: AL Qaida, Taliban and Other Mujahideen are mercenaries and kill civilians for no reason perhaps just for fun-as the Western Media put it. Al Qaida does Suicide attacks against markets in Iraq, Al Qaida targets innocent homes in Iraq, Taliban does suicide attacks in Peshawar-and other cities-against Mosques and Markets, Taliban beat innocent people for no reason in Afghanistan, Al Shabab destroy shops and goods in Somalia, Al Shabab kills whoever does not agree with them and sometimes amputate limbs of their bodies.

We hear commonly on the news that Mujahideen have killed civilians in Iraq, Pakistan and elsewhere. We see headlines such as “Hundreds die in Iraqi market after a suicide bomber detonated his explosive belt amidst crowds”, and sometimes “4 Iraqi homes were destroyed after gunmen stormed it and set it alight” or “Gunmen attack and kill shop-owners”. I swear by Allah! Brothers and Sisters, all these are propaganda from the enemy and it is meant to sow discord between us Muslims. O Muslims! Do not get fooled by these statements of the kuffar and Fasiq sources.

Allah Almighty says in the quran:

“O you who believe! If a Fasiq (rebellious evil) person comes to you with news, verify it lest you harm people in ignorance.” (49:6)

By means of their media and their puppet media, the enemies of Allah have managed to convince some weak muslims false accusations against the Mujahideen. By Allah! We should not let it weaken us. America through its many puppet Medias, some covered in the form of Muslim Channels such as Al Jazeera, Al Arabiyyah and many other news agencies have managed to fool some simple Muslims regarding the truth about the Mujahideen.

Mujahideen have always denied and denounce the targeting of civilians.

The Following is an Extract from the servant of Allah posted on Ansar al Mujahideen English Forums:

From the beginning of the crusader campaign against the Muslim Ummah, we are hearing all kind of accusations against the Mujahideen fighters and the pious scholars. From east to west and from south to north. From Rabat to Jakarta we hear the mouth pieces of the apostates and infidels shouting false accusation against the soldiers of monotheism.

From the mouth of the green zone government with Iran on the background we hear that Al-Qaida is the agent of Syria, Saudi Arabia and Egypt. They accused the mujahideen with the most horrible accusations. They have accused them of not being circumcised, beating up their parents and that they have gay intercourse in the places of worship. I don't want to go further with mentioning the false accusation because my article would begin to look like a story from the book of Ezekiel. From the same governments which are accused by the magicians of Iran we hear that Al-Qaida is the agent of the rejectionist government.

If we do some research about the mujahideen who are fighting under the banner of Al-Qaida/Taliban/Al Shabab and other groups, we find that most of them are people from middle class families who are well educated and lived a comfortable life in their native country. If they are truly mercenaries without boundaries why would they exchange a comfortable life for a life of calamities and death?

- 1: Would a mercenary leave his nice house for a cave in Khorasan?!
- 2: Would a mercenary leave his nice car for a donkey in Khorasan?!
- 3: Would a mercenary leave his wife for fasting every Monday and Tuesday in Khorasan?
- 4: Would a mercenary leave his family and kids for guns and bombs?
- 5: Would a mercenary leave his warm comfortable bed for a bed which is made from leaves and branches?
- 6: Would a mercenary leave his designer clothes for a turban?
- 7: Would a mercenary leave all of this and knowing that he will not receive a penny for it?

The main cause of a mercenary is to earn money as much as he can. Mercenaries in Iraq earn between \$100.000 – \$225.00 per year in Iraq and elsewhere.

Peshawar Market Bombings-Taliban Pakistan behind it?

General in Al Qaida Sheikh Atiyyatullah-one of the Mujahideen Commanders in Pakistan. This is what he said regarding the Bombing of innocents in markets and mosques in Pakistan:

*We understand that these types of bombings are **NOT** carried out by the Mujahideen.*

They are only done by those who do not believe in Allah and the Last Day. They are only done by the criminal enemies of Allah . We firmly believe that they are directly carried out by our infidel enemies, either through criminal security contractors such as Blackwater and their likes, or other filthy groups working under the Pakistani Intelligence (ISI) or some criminal impure Generals in the army. There has been a substantial increase of these contractors in Pakistan, and all people have seen and heard about them. We ask Allah to cause their plans to backfire. Our enemies have done many similar things in Afghanistan, Iraq, Algeria, and other places. Whoever seeks evidence for this may very well not find any, as the enemies are very good at covering their tracks, as they are usually special intelligence operations. However, their signs are clear to those who understand warfare and live it.

The strong and intelligent Muslim Believer who understands the wideness of his Mujahid religion tries to ascertain the truth, gives each aspect its due right, knows goodness and supports it, and knows sin and prevents it as much as he can. This issue is very clear to us. These bombings are planned and implemented by the infidel enemies of Allah through which they sought to blame the Mujahideen to cause the Muslims to hate them, to disunite the Mujahideen and the Muslim populace which supports and shelters them, to spoil the image of the Mujahideen in Pakistan and all over the world, to scare the Muslim Ummah away from Jihad, to lower their morale through these mishaps, and to make them feel despair about the results of Jihad!

Those who are behind these crimes are the same ones who demolished the Red Mosque over the heads of pure and chaste male and female students who prayed and recited the Quran. It is those who bomb weak innocents in both urban and rural areas, wiping out their villages in Swat and Waziristan, it is they who killed almost 200 innocent poor people who gathered around an oil truck gasoline in Qunduz, killing hundreds of others in Herat, Ghazni and other places. Thus, the Mujahideen in the various trustworthy and well-known Jihadi organizations do not do these types of things. Certainly not! We ask Allah to protect them and grant them success, and to grant us all refuge from misguiding trials.

End quote Sheikh Atiyyatullah (may Allah protect him)

Sheikh Mustafa Abul Yazid (RA), Al Qaida's former 3rd in Command and senior general in Al Qaida's Afghanistan and Pakistan Affairs said regarding these bombings:

All Muslims must understand that it is impossible that the Mujahideen carry out such vile acts, as it is they who have set out on the path of Jihad in the Cause of Allah in defence of Islam, land, honour and Muslim life which is spilt and desecrated by the Crusaders and apostates.

We believe that the likes of these bombings are carried out by the enemies of Allah by the Crusaders and their aides from the government and intelligence. This is only one aspect of their debauched war. How can this not be the case when it is they who do not respect any ties, either of kinship or of covenant, with regard to Muslims? They pay no consideration to any form of sanctity, and Muslim blood is worth nothing to them.

Everyone today knows how Blackwater and other criminal organizations freely operate in

Pakistan with the support of the corrupt regime of criminals and its security apparatus. They carry out these heinous acts, and then they use their mouthpieces in the media to accuse the Mujahideen and spoil their image.

Some of the factors which clearly indicate their involvement in the bombings are as follows:

- a) This was the policy they employed in Iraq and Afghanistan, and here we see today the debauched Americans implementing it in Pakistan. They themselves have stated that they will make use of their experience (they gained there), as you have seen.
- b) The timing of these bombings coincided with the visit of some American officials to Pakistan.

This is so that they can emphasize in their press conferences that it is the terrorists who are responsible for these acts, and it is only these terrorists who they are targeting in their hiding places in the tribal regions, claiming that they are only supporting the Pakistani government and people to finish them off.

c) Weapons and explosives were accidentally found with some Blackwater officials and other Western diplomats in Pakistan, a fact which even the media reported. However, this case was quickly closed. The hidden truth is much more evil, which is that they have plans, may Allah disgrace them, to kill off anyone who supports or sympathizes with the Mujahideen, whether they be the scholars, preachers, or reputable intellectuals, writers, reporters and others are well known methods employed by intelligence agencies all over the world, and there are so many examples of this in Iraq and other places.

My brother Muslims, indeed the true culprits behind the criminal bombings are those who strike Muslim villages, homes and mosques in the tribal areas and Afghanistan with bombs which weigh tons. [These are the Americans and their helpers]

End Quote Sheikh Mustafa (may Allah have mercy on Him)

In Conclusion on this section, we say to those who still believe that Mujahideen target innocent Civilians. Let us supposed they do really kill innocents. Us as Muslims should always be advising and not criticising one another. Allah Says in the Holy book: *“Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.”* Us as Muslims should not be against our fellow Mujahideen brothers but rather we should be advising one another. We would conclude with two important points:

Firstly, No war in history was fought without civilians being killed. However the differences between us and the Enemy is that we do not **target** innocents. Mujahideen have always been defamed for “attacking innocents”. Mujahideen do not carry out such attacks but it may have occurred that civilians were killed but the important thing is that the Mujahideen try their best to avoid so. For example Mujahideen have carried out multiple attacks on the Green Zone in Baghdad. Sometimes there is a malfunction in the rocket which causes it to hit nearby homes. This has only occurred very rarely nevertheless there is always a possibility of it reoccurring. However it is not possible for Mujahideen to stop all attacks on the Green Zone. After All, if mujahideen did not target the Green Zone, we would have still being witnessing the constant bombardment of Civilians in Iraq by US forces. Today, Americans are withdrawing in defeat from Iraq, had we not attacked the Green zone and similar places they would have remained in

Iraq and continued the bombardment of millions of innocents. Therefore, Mujahideen cannot simply stop using tactics where there is a chance of injuring civilians because this causes great damage to the enemy. It is a benefit to the Ummah on the whole and for the long term. The Important fact is that Mujahideen do not do it deliberately and try their best to avoid this.

Secondly, we need to stop listening to what the media is saying about the Mujahideen. The Media have portrayed them as Cold-blooded murderers (Allah Forbid). We need to focus on what the Americans are doing to our own people. Don't we see the constant bombarding of Innocent Muslim homes in Afghanistan? Their only crime is being MUSLIM! Woe to the Youth who does not save his own sisters and mothers from the vile Americans and their allies! Woe to that person who is called a 'Man' yet he cannot defend his own elder and mother from being raped and tortured by the bloodthirsty Americans and their allies!

GOALS OF THE MUJAHIDEEN



Finally, we would like to present the common goals of the Mujahideen around the globe for those who are interested in understanding the Mujahideen and Jihad of today.

1. **Free the Muslim lands from the invading American forces**
2. **Free Masjid al Aqsa from the Jews and Expelling the Jews from Palestine.**
3. **Remove rulers of Muslim lands who are puppets of America**
4. **Establish one united Khilafa (Caliphate) from Andalus to East Turkistan (Entire Muslim World) under one Amir Ul Mumineen (Khalifah).**
5. **Stop ALL oppression against Muslims around the globe.**
6. **Dissolve all false sects such as the Shia, Bareilviya, Ahmadiyyah, and other deviant sects that pollute and harm Islam.**
7. **Expel American forces from the Arabian peninsular.**
8. **Restore peace in the Islamic world and free all Muslim Prisoners.**

O Allah! Save this Ummah at this crucial time of humiliation!

O Allah! Give victory and Honour to its Mujahideen!

O Allah! Deliver defeat to the Americans and their Allies!

O Allah! Free the Muslim Prisoners wherever they may be!

O Allah! Free Al Aqsa and the land of the Haramain!

O Allah! Have mercy on the Martyrs and especially the late Mujahid Sheikh Usama bin Laden!

